UNITY

Freedom, Fellowship and Character in Religion.

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Contents.

	PAGE.
TORIAL.	
otes	65
e Great Dedication.	65
e Ethics of Evolution	66
cretary Reynold's Appeal.	66
en and Things	66
TRIBUTED AND SELECTED.	
olumbus.—*Joaquin Miller*	67
uthern Women and Education.—JUNIATA STAFFORD.	67
e Need of the American Unitarian Association. — GRINDALL REYNOLDS	67
aining Schools for Servants.—HATTIE TYNG GRISWOLD.	67
RCH DOOR PULPIT.	
nest Renan.—EMIL G. HIRSCH.	68
RESPONDENCE	69
ES FROM THE FIELD	70
HOME	71
DAY SCHOOL LESSON.	
The Books Ascribed to Solomon	71
LISHER'S NOTES	72

Editorial.

ORALITY is akin to mathematics, the law of love is the human ex- sion of the law of gravitation.

ULWER-LYTTON says, "Enthusiasm the genius of sincerity." How this is. Was there ever a glow in eye of a diplomat, or fervor at the of compromise? Expediency is ild of the frigid zone.

HE law of altruism, rightly bal- ed, the care for the not-self, is culmination of the philosophy of ution. The law of conduct, which e lower life calls for self-preserva- ends in the higher life in the e call for self-sacrifice.

RELIGIOUS exchange speaks of Pantheon, Paris, as being "former- emple of worship, but that it was *rated* at the request of Victor go in order that he might be laid rest there." The exchange sug- ts a further desecration in the bur- of Ernest Renan within its walls. The true temple of worship is not desecrated by the presence of such honored, truth-serving, man-loving dust.

THE old Ninth Massachuetts Regiment has recently returned to the Twelfth North Carolina Regiment, the flag which they captured in battle thirty years ago. A gracious act witnessing to the growth of a noble sentiment, that which will make for us a glorious country.

SHALL we trust our *intuitions*? Woe for us if we do not respect them, for they are the tuitions of our fore-elders, the stratified deposits of their joys and woes. They have a place in the economy of the life of to-day as solid as the gold of the Rockies and the anthracite of the Alleghanies.

IT is time we found a *natural* code of ethics, for the *supernatural* is losing its hold upon society. It is good to have the Ten Commandments proven commanding, even though the Pentateuch should prove fallible. The demands of right are written upon the tablets of human experience.

"SOCIOLOGY" is the rising science. It has justice for its aim, experiment and observation for its method, and humanity for its field. Let selfishness note the handwriting on the wall, for as a creditable basis of operation, even in commerce or as an acknowledged standard either for the capitalist or the switchman, its days are numbered.

AFTER all, independency and liberalism in thought and method seem to belong to England as much, if not more, as to the United States. An Oxford clergyman has recently invited those who frequent the river on Sundays to come to his church in boating flannels. And Oxford has opened its doors, at least in one of its theological departments, to women, while the American Harvard still keeps them out.

THE Unitarian church at Ithaca, N. Y., is doing a sensible and brave thing in giving from its pulpit on successive Sunday evenings political lay sermons under the general title of "Politics and Religion." The four great political parties are asked to answer through eminent and respectable representatives the question: "What does your party propose to do for the people?" It is a hopeful sign when pending questions are carried from the swagger and partisan exaggeration and abuse of the old time "Stump" to the restrained, truth-seeking, and truth-telling dignity of the church pulpit and a Sunday evening audience. Many are concerned over the quietness of the present campaign. We think it rather a source of congratulation; it is easier to *think* when there is not much noise.

THESE words from our associate, Dr. Hirsch, in the *Reform Advocate* serve our editorial purposes as well: "Every well-wisher of our country must do his utmost to protect the public school system against any attempts to destroy it for sectarian or other purposes. The public school cannot be replaced by Catholic, Protestant, or Jewish day-schools. It lies in the interests of the best humanity, that in the plastic days of childhood, children of different faiths and religious beliefs should be brought together. This is the only effectual way of combating deeply rooted prejudices. The Protestant child meeting the Jewish playmate or the Catholic companion in the school-room, will for his whole life carry away the impression, that virtues are not the prerogative of one sect, and that vice is not the inseparable attendant upon another. Separation according to the religion of the parents, in the years of childhood, will result in fostering prejudices that cannot but be fatal to the peace of the community, and to that hearty co-operation between different component members of society which is essential to the welfare and prosperity of our country."

A RECENT Ottawa paper noticed that the Rev. C. F. Bradley, of Quincy, has been preaching there before the Unity Sunday Circle, on the "Religion of Humanity," and the report is so suggestive that we reproduce some of the pertinent sentences, knowing that they are but the bones which our Brother Bradley clothed with graceful, living flesh.

"He said that creeds were dead; they no longer held together the religious people of the world. One part of the membership of the churches affirms belief, but its limited intellectual development denies it the power of a real knowledge of religion, while another portion, highly intellectual, acknowledges within its breast the God of humanity and abolishes the God of creeds, but favoring criticism and business or social disaster, remains in the power of the orthodox churches.

"His was the religion of humanity; a religion which placed man above creeds and leads on to the heights of intellectual and moral development. His was the God of nature and the God of universal love, and every man must discover that God for himself."

The Great Dedication.

It is done! A great event has just passed. The dedication of the World's Columbian Exposition buildings and the attendant celebration so long advertised have just been carried to a successful, aye, triumphant conclusion. The weather was perfect, everybody was here, apparently, of those expected, save President Harrison and Grover Cleveland. The tender cause of the president's absence challenges the heartfelt sympathy of the nation and introduced a touch of thoughtfulness into the exercises. The plans were so well carried out, the prudence of the management which admitted no one into the ground except invited guests made it a little too respectable a company to reach its highest effectiveness. It was too respectable an affair to be as enthusiastic as one might wish. The ten acres of seating capacity in the thirty-one acres of building carried it quite beyond the reach of an *auditorium;* even the mighty chorus of Prof. Tomlins' could scarcely reach through the high, vaulted spaces. But as a "*spectaculum*," if the word is permissible, the great building proved an unparalleled success; if ever before there was as many people, comfortably seated and in their right minds under one roof, and accessible to all eyes at one time, we would be glad to know when and where the event occurred. But of the *bigness* of this occasion our readers will learn in other directions. We would we might impress upon our readers the *greatness* of the occasion.

The military was present in creditable numbers, but it was not a military event. The church and clergy were on the ground, the voice of the highest American prelate of Rome was lifted in prayer, but it was in no event an ecclesiastical occasion. Behind the speakers on the grand stand were representatives of many crowned heads; but, there was nothing of royalty in the occasion; it was a democratic, humanitarian and civic occasion. The Vice-president of the United States, speaking for the highest executive officer of the United States, dedicated the buildings to HUMANITY. Archbishop Ireland, in his noble address at the inauguration of the World's Congress Auxiliary, again emphasized the humane and humanizing quality of the undertaking. Mrs. Potter Palmer, with the grace and dignity that fully justified the difficult position she has created, both on the Fair ground and at the Auditorium, called attention to the unique and altogether surprising and prophetic place which woman has occupied in this Exposition, and there is every indication that the surprises in this direction are to continue.

Our space forbids the amplification which our heart might dictate, but we beg our readers to carefully study the reports of last week's dedication as they would the reports of a religious conclave. In so doing we wonder if many will not come to our conclusion that it was a great world event without an adequate religious expression. The Columbian Exposition, both in its material and immaterial exhibit, is in quest of a religion. The ecclesiasticisms of the world, any or all of them, from the narrowest to the broadest, are inadequate to represent the occasion. The dogmas, creeds, thought and word limitations, shrivel, the broadest of them, into proportions wholly inadequate.

It will be the business of the Fifth American century to create a religion active and organized, with its temples and its missions that will fit the Columbian Exposition of the Fourth. No "Christianity" however *pure*, no sect with its diluted ecclesiasti*cism* or any other "*isms*" can occupy the ground. It must be the religion of humanity, the universal religion that will seek in the thought of the divine humanity a sense of the infinite God, whose worship will at least be characterized by two mighty inspirations, namely:

1. The scientist's passion for truth, a thirst for progress, ever rising into Columbian quests.

2. The Christlike impulse to help. It will be stirred with the genius of sympathy, it will have a hand of fellowship co-operative with the Samaritan, the Publican, the Jew and the Gentile. Its bond will not be a creed but a spirit of unity upborne by the search for freedom, fellowship and character.

With its many other significances to us the recent dedication was an unconscious festival of religion, a preparation service for the church that is to be; to help create which, UNITY asks for continuation of the privilege to exist.

The Ethics of Evolution.

It is now thirty-two years since Herbert Spencer gave to the world the outline of his scheme of philosophy, and thirty-eight years since he clearly grasped and publicly stated that the fundamental principle of universal development, of progress in all departments of existence, is along the line reaching from the simple to the complex,—the principle now known as Evolution; and still the churches, as a rule, distrust the philosophy and dread the philosopher. Morals and religion—and we will not try to keep these two words apart or to mark their respective boundaries—are still supposed to be threatened by this laborious student.

There are dangers that go with every great enlargement of thought. But they are the dangers of birth, the pains of growth, the perplexities of prosperity. The only danger with which morality is menaced by the Evolution theory, is temporary. Just now, ethics is exposed to the demoralization that goes with a change of base. It is subject to the peculiar dangers of an army changing front in the presence of the enemy. The evolutionist shocks the conventional æsthetics of life. He makes man apparently very vulgar, and ethics is more indebted to the respectabilities than we are wont to realize. People will do a thing because it is polite, even when they would not do it because it is right. This fact always has given some royal pedigree to the saviours of the race, and when the evolutionist comes along hinting at a blood-relationship with the quadrumane, the thought is rather discouraging at first. The hints of an eternity in time and an infinity in space, which the methods of evolution crowd upon us, are staggering to the individual when they are first suggested. The consciousness of a mote-like existence [illegible] in the boundless sea may floating [illegible] with a sense of [illegible] sicken the soul [illegible] of finiteness. Then, too, the methods which have necessarily prevailed thus far among the leading advocates of evolution seem to exalt outward fact over inward experience, and by implication, if not by dictation, the material phenomena seem to overlay the spiritual reality. The evolutionist has been so busy with molecules and protoplasm, and his tools have been so largely those of the laboratory and the dissecting-room, that ethics, which must always spring largely from feeling, the product of a synthesis that solvents and microscopes cannot reach, may take alarm.

But the demoralization of this change is more than compensated by the growing vigor of conviction which this theory is bringing to a growing class. In these days of crumbling creeds, it is refreshing to the moralist to find a rising earnestness waxing with enthusiasm in the very camp of the supposed enemy.

While the magnificent sweep of law revealed by evolution, may take a little of the conceit out of our moral philosophies, it need not on that account injure our morality. It may help cure the "goiter of egotism," which Emerson calls the besetting sin of our day, but it leaves our individuality all the more secure. When astronony proved to the astrologist that the stars had other mission in the universe than that of presiding over the destinies of individual men, it humiliated the astrologist, but the stars shone none the less brightly for the guidance and soothing of men.

The believer in morals and the worker in the field of ethics may well give "All hail!" to the workers in physical science as their best co-laborers, for they are laying sure and strong the foundations of a morality that will endure. They are placing the bottom rounds of that ladder which when completed, will be greater than Jacob's, for instead of angels descending, mortals will ascend upon it to angelic excellencies. Herbert Spencer first gave to the world a study of nebulæ and rocks. Then came his "Biology," which was followed by his "Psychology," and his "Sociology," and lastly by his studies in Ethics. This is the true method of evolution, and we must be patient with it. Let the chalk deposits be fully studied and carefully surveyed and then the evolutionist will better know how to survey Vedic hymns and Egyptian scripture, those ancient deposits of thought and feeling. When the curiosity concerning the *Mound* Builders is satisfied, then evolution will insist upon determining more accurately the place in history of the *cathedral* builders. Let scientists once establish beyond a doubt the unity of species in the animal kingdom, then easily and rapidly will the students of morality establish the community of nations, the solidarity of the race, the sympathy of religions and the brotherhood of man. In the final synthesis of evolution we shall realize with Lowell that

"A poet's lyre demands an arm
Of tougher sinew than the sword,"

and with Emerson, that we are not only

"Owners of the seven stars and the solar year,"

but also

"Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

The science of Evolution is already being applied to the high problems of ethics. Those who are to-day making the most profound study of the practical interests of humanity, are evolutionists. Well may evolution be an inspiration, for poetry and art, philosophy and science, statecraft and religion unite under [illegible] its banner, teaching [illegible] us to sing:

"For step by step since time began,
We see the steady gain of man."

The thought of an unfolding divinity working in every fragment of the universe, moving in every tear of a child or kiss of a woman, warms one to say with Mab Myrick in the story, "It makes one want to do something good, something grand, it makes one so sorry for everybody," and with Schiller, one wants to take the "into his arms and kiss it."

Evolution points to some high copartnery among men, a complex social organization of which the golden rule will be the constitution and love the exective officer. It points to ethics that will bloom into religious sentiment, a faith in the One-in-All and the All-in-One. It points to a church that shall be a school of applied ethics, a humanitarian church aglow with with a passion for progress, restless with a thirst for usefulness, stirred with a great yearning for companionship with those whose whose religious belief is most remote. This ethical church will hate uniformity as it hates death. It will court variety as it does life. It will recognize that bigotry makes for atheism, that dogmatism is the mother of scepticism; while investigation is the father of faith and study, earnest study of any verity in this infinite universe, is the High-priest at the altar of reverence.

CAN you sit down in a world of men and say that observation, or any of the hundred lines of petty activity in which so many are engaged is your principal business? Is there any *man* in such boyishness?

THE glory of heaven is the glory of earth transmuted in the mind; and the glory of God is the glory of man thus transmuted.

Secretary Reynold's Appeal.

At the request of the Secretary, we gladly print this week the appeal of the American Unitarian Association. The relation of this journal towards the work of the Association is well understood. We are always glad to recognize its fidelity and its helpfulness. But we are equally ready to speak of its limitation, and what seems to us the inadequacy of its present attitude and constitution to represent the full sweep of the Unitarian movement or the national scope of the Unitarian missionary work. Two fallacies, as it seems to us, limit the scope of the American Unitarian Association: (1) The felt necessity of limiting its sympathies and its co-operation to a Unitarianism expressed in theological beliefs rather than in those principles which underlie all beliefs and give them their moral value. This led the Association to withdraw its co-operation from the Western Unitarian Conference in 1886, a co-operation not yet restored, although the Association works with several State conferences, churches and individuals occupying identically the position which the Western Conference enunciated in 1886. (2) The assumption that it is wise, even if it were possible, to centralize the missionary work and missionary funds in one headquarters, and that in Boston. Thus it is loth to recognize any administrative centers save such as it may create or control. This policy has given us in the Mississippi valley a double executive, and the A. U. A. spends several thousand dollars a year in the administration of the limited funds at its disposal in this section, independent of the natural center of executive and sympathetic work existing at the Unitarian Headquarters in Chicago. We speak thus frankly because of our interest in the larger field and in the organization which stands as the parent organization of the Unitarian movement in this country. Open and kindly criticism is better than smothered disaffection. We hope Secretary Reynolds' circular will be read and acted upon. Let every church make its good-will offering to the organization which gives so much annually both east and west; but let every church also sustain generously those more local organizations which foster a Unitarianism indigenous to the soil. Not centralization but *federation* is the true "American" policy, as it is also the only policy in harmony with the spirit of free congregationalism.

Men and Things.

THE Pundita Ramabai's school in Bombay accommodates now thirty-four child-widows and ten non-widows, and enjoys the sympathy of the leading people of Bombay; in local phrase it is known as the *Sharada Sadan*.

ENGLISHMEN are excited over the fact that the "Foudroyant," at one time Nelson's flagship, has been sold to a German firm of ship-brokers to be converted into kindling wood. But they have still left the old ship from which the hero signaled at Trafalgar "England expects every man to do his duty."

THE long-house of the Iroquois, reconstructed as it stood in the time of their glory, is to be one of the attractions at the World's Fair. This represents the primitive stage of the long-house; the latest development and highest form of which can be found in the long-house known as the "Woman's Resolve" erected last summer at Tower Hill, Wisconsin. The old model was the home for warriors, the new, for students. Tomahawks have, in the course of time, given way to volumes of Browning and tracts an Woman's Suffrage. Who says the world is not growing?

SINCE 1877, a monopoly of the sale for spirits in the city of Bergen has been given to a company of gentlemen who bound themselves to certain conditions, all of them seemingly wise and conducive to greater restriction of the sale. No compensation was given to the individuals who were compelled to give way to this monopoly and go out of business, a rather severe way of asserting that one engaging in such business has no natural rights. The number spirit-shops was at once reduced twenty-one to twelve, and have not creased since, spite of the growth of the from thirty-nine thousand to fifty thous persons. The shops are made unattrac only one drink at a visit permitted, an one under seventeen allowed in th During the fifteen years of the experim the consumption has fallen off one qua and the apprehensions for drunken one-half. The important difference betw this plan and the Gothenburg one that in the Gothenburg scheme, profits go to the reduction of taxes, mal the rate payers partners in the sale spirits. In the Norwegian plan the mo is all spent in philanthropy the "reg eration of the masses" being the avo object. Workingmen's halls, reformato parks, and libraries are some of the th accomplished by this monopoly.—*Lon Times.*

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Contributed and Selected.

Columbus.

ind him lay the gray Azores,
ehind, the gates of Hercules;
ore him not the ghost of shores,
efore him only shoreless seas.
good mate said: "Now must we pray,
or lo! the very stars are gone;
ak, Admiral, what shall I say?"
Why say, sail on! and on!"

y men grow mutinous, day by day,
y men grow ghastly, wan and weak."
stout mate thought of home; a spray
f salt wave washed his swarthy cheek.
'hat shall I say, brave Admiral,
we sight naught but seas at dawn?"
y you shall say at break of day:
Sail on! sail on! and on!"

ey sailed and sailed, as winds might blow,
ntil at last the blanch'd mate said:
'hy now, not even God would know
hould I and all my men fall dead.
very winds forget their way,
or God from these dread seas is gone.
w speak, brave Admiral, and say—
Ie said: "Sail on! and on!"

ey sailed, they sailed, then spoke his mate:
This mad sea shows his teeth to-night,
curls his lip, he lies in wait,
Vith lifted teeth, as if to bite!
ve Admiral, say but one word;
Vhat shall we do when hope is gone?"
words leaped as a leaping sword:
Sail on! and on! and on!"

en, pale and worn, he kept his deck,
nd thro' the darkness peered that night,
darkest night!—and then a speck—
light! a light! a light! a light!
rew—a star-lit flag unfurled!
t grew to be Time's burst of dawn,
gained a world! he gave that world
ts watchword: "On! and on!"

—*Joaquin Miller.*

uthern Women and Education.

With "Compliments of Author" mped upon its cover, there came UNITY office a Circular of Informa-n, issued by the Bureau of Educa-n, entitled, "Southern Women in e Recent Educational Movement in e South," by Rev. A. D. Mayo, A.; and it came into my hands for amination, I am glad to say.

One expects a report even upon an teresting topic to be more or less lry," so I set myself the "task" looking this one over in an hour or o; but soon found that I was unwill-g to do any "skipping" and felt ell repaid for putting all my reading ne for several days upon it. The troduction to the report was itten by W. T. Harris, and it is teresting to find that he also has an le article in the June *Atlantic* upon The Education of the Negro," hich is commanding wide attention. Mr. Mayo divides his able esssay or that is what his report really is) to three main divisions: "Southern hools for the education of girls; cond, the work of Northern and uthern women in the superior hools for colored youth; third, e common school. In all these partments of educational activity e women of the South are ery year becoming more broad- and vitally interested, and re must we look for the most im-rtant manifestation of the influence woman, through education, upon e unfolding social status of this por-n of the country."

Mr. Mayo explains carefully the sition held, and influence wielded, Southern women before the war; e emancipation that really came to em in many ways quite as much to the negro by the war and the anged conditions that brought out eir capabilities, and their subse-ent work in teaching and other in-ences in educational matters. Very uch of what he says will give many rsons an entirely different idea upon e matter from that now held; and e cannot but be impressed by the asonableness and moderation, as well as the broadness and unprejudice of Mr. Mayo's observations and conclusions. His twelve years of work in this "Ministry of Education"; the learning and exquisite tact which he must have to have gained for himself the cordial, renewed and unretracted invitations to visit schools of every kind, even those under every religious denomination (except Roman Catholic); the prodigious amount of visiting, addressing, writing and helping of all kinds that he has accomplished; and his confidential reception by all engaged or interested in educational work, all prove his fitness for the work and the value of any report he may make.

Mr. Mayo finds much to hope for in the educational work now going on and likely to go on in the South; but at the same time there are many deficiencies to deplore, and a sad inadequacy to the pressing needs everywhere, both of the white and colored population. The hope lies in the higher education of those who will afterwards go into the schools to teach, and in the wide establishment of public schools. This is the need of the whole country, thinking people conclude, but the North already has much more than the South, inadequate as we often think it is. It would be hard to overestimate the good in Mr. Mayo's work; and it is to be earnestly hoped that not for lack of support or any other reason will it flag or cease. Any one wishing a true, broad view of the educational work of the South, a better appreciation of what mighty influence can radiate from even quiet, limited work conscientiously done, as the Southern women have done it, and some hours of very delightful reading, will do well to send to the Bureau of Education at Washington, for this book of Mr. Mayo's, to be had for the sending.

JUNIATA STAFFORD.

The Need of the American Unitarian Association.

The Association has sought to be faithful to its place and duty and to shrink from no burden which could rightfully be laid upon its shoulders. There is hardly a liberal movement in the whole breadth of our land which it has not aided to the best of its ability. In its gifts it has known no North or South, no East or West. The work, however, has now increased beyond its financial capacity to sustain, unless our parishes respond more generously. More Unitarian societies have come into existence in the last ten years than in the preceding forty, and three hundred and fifty thousand tracts have been sent out where a meager twenty-five thousand used to be required. This statement sums up the story of the affluence of our work and the penury of our treasury. Two remedies are obviously at hand: *First*, many of our societies, that now give, could greatly enlarge their subscriptions, indeed ought to do so, and would feel the happier if they did. *Second*, the two hundred societies, which now do not give, could take up a neglected duty and do their part for the spiritual welfare of mankind. It may be admitted that most of these ungiving societies are small and often poor. Still, most could give tens, many fifties, some hundreds of dollars; and the sum total would be many thousands. Never was the door of noble influence so open to our Unitarian body as to-day. Never was our duty to do our part so plain. Can we not have wisdom enough, and spiritual insight enough and generosity enough, to go in at that open door and possess such portion of the promised land as belongs to us?

In behalf of the Directors,
GRINDALL REYNOLDS,
Secretary of A. U. A.

Training Schools for Servants.

The importance of the subject of industrial training in this country at the present time can scarcely be overestimated. And among all the different forms which this training may be made to take, no one is of such vast importance, to my mind, as the training of girls for good domestic service. It has already attained some importance, and a few atempts at schools have been made, but the matter is as yet imperfectly understood, and inadequately applied. The tremendous necessity for better help for wives and mothers has not yet dawned upon the minds of thinking, executive men. The present slipshod arrangements do not interfere to an unbearable extent with their comforts, and if they do, they flee from them to the boarding house. But the fact remains and is recognized by thinking women, that the health and the lives of multitudes of the very best women in the land is sacrificed every year, for the want of better help—or by the absence of any help at all. In many portions of our country to-day it is practically impossible to procure domestic help of any kind. Whole farming communities are thus situated, and the overworked women of the families are groaning under their burdens. In villages the matter is somewhat better, and in cities some kind of help can generally be had, but how untrained, incompetent, and unreasonable, only good housekeepers know. Now with the vast numbers of women and girls who are obliged to support themselves who are all about us, this state of things can be remedied, if thinking men and women will interest themselves in it. My belief is that the first step to be taken is to elevate the employment, raise it to the ranks of skilled labor.

Only in this way can girls of a better class be induced to enter it. This can be best done by a system of schools of Domestic Economy. These can soon be lifted to the same ranks that training schools for nurses now occupy, and the employment can be made just as honorable. Domestic wages are good now, and perhaps no advance would be needed. Still the tendency would be to raise the wages of such girls as were graduates of these schools I think, above those who had only the helter-skelter training of the average home. Let it once be seen that an educated servant takes a different rank from an untrained one, and girls would be eager enough to seek the advantages of the schools. Women could soon make a public opinion which would place the trained servant above the shop girl or operative in the social scale, and then the whole battle would be won. But in order to do this, domestic service must be made a business and governed by business rules. Certain hours of work must be established, as in other employments, and strictly adhered to. If this were done the greatest objection which girls now have to domestic labor would be done away with. The present custom in this regard is responsible for a great share of the trouble which we now have with servants.

The girls trained in good schools could be taught many things of this kind. They should be shown the necessity of making contracts and of living up to them. The ethics of the profession would have a place in the instruction. But not to dwell upon the advantages of such schools, or the necessity for them, which is apparent to all—let us inquire how they can be brought into existence. If they can be started purely as business enterprises that will be best. If not, public-spirited citizens must aid in their establishment, as in that of other schools, no more urgently demanded. But knowing the great and increasing call for good help all over the land, I believe that the men or women who will establish these schools, will find it a paying investment. Cooking schools are already on a paying basis in many cities—but as a rule it is not the servants who are trained in these. If these schools could once be established on a large scale, an employment agency might be connected with them which would supply all demands for help, thus distributing the help to the more needy places. The fees from this source might go far toward the expenses of the schools. There are multitudes of women who are fitted to be the teachers in these schools, and who are now making a precarious living in work for which they are not fitted either by nature or training. And there are multitude of girls who need the training, and multitudes of women who need their services. Who will give us the schools?

The need of these schools among the colored people of the South is the most imperative demand of the hour. I have not space to speak of it here, but there is our best material for servants, and some day it will be trained and utilized, I feel sure. Cannot we expect some action upon this subject from the Housekeepers Columbian Association?

HATTIE TYNG GRISWOLD.

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Church Door Pulpit.

Ernest Renan.

A Discourse by Emil G. Hirsch.

(*Concluded from last week.*)

There is no doubt that nations or tribes, in consequence of their historical experience, and their permanent or shifting local and climatic surroundings, present well-defined traits in common. There is no question today, that there is that subtle something, which for the want of a better designation we may style the "soul" of a people or of a tribe. Even laymen readily understand and perceive that the Frenchman, for instance, thinks and acts and dreams and speculates in moulds which are not merely incidentally but essentially different from those into which the thought and the will of the German or the American are cast. There is a certain unity of mind and spirit resulting from historical and geographical forces which make a nation mentally and morally and spiritually, an organic whole. But while this cannot be disputed, care and caution are indispensable for him who would comprehend and describe the differentiating qualifications which mark off one nation as distinct from another. These delicate shades of mental coloring cannot be reproduced offhandedly. And another factor should not be overlooked. Within the last forty or thirty decades it has been the custom to speak of the different "races" within the larger family of the Caucasians. No country has been more credulous to accept this race theory, than has been France. It was one of the tricks of Napoleonic policy to accentuate the idea of the Latin race and its providential mission to be the leader of all others. The calmer scholar, of course, had no difficulty to prick this bubble of national pride, and to demonstrate that the Latin race was a non-existing figment of Napoleonic vanity. Great as Renan was, he escaped not the seduction of the theory of the "races," and with a nonchalance, which for critical minds is simply exasperating, he transplanted this French conceit to the sphere where the conscience of the scholar ought to have protested against employing such ready-made methods of classification. Not that I would deny that there is a constant Semitic type. As W. Robertson Smith puts it, in his lecture on the "Religion of the Semites" (pp. 9 ff): "When every allowance is made for demonstrable or possible variations of type within the Semitic field, it still remains true, that the Semites form a singularly well-marked, and relatively speaking a very homogeneous group."

But there is one thing which Renan and others failed to bear in mind. To use again Smith's words: "The unity is not perfect; it will not be safe to make generalizations about the Semitic character from the Arabian nomads, and to apply them to other branches of the Semitic family." In all his works, this is the fatal mistake which, with a perseverance worthy of a better cause, Renan persists in making and repeating. Had he consulted merely the facts, and not been so prone to declaim about scientific methods, while disregarding the very first canon of scientific investigation, he would not have fallen into this trap. The inductive method certainly demands that the facts should be collected as fully as possible, and whatever generalizations may then be formulated shall be in conformity with the facts ascertained. Renan pursues largely the old course. He approaches his subject with a theory formed. And when his attention is called to the plain circumstance that his theory conflicts with the facts; with characteristic French indifference, he shrugs his shoulders and exclaims: "So much the worse for the facts!" *Tant pis pour les faits.* That the Semites had originally the minimum of religion is indisputable. If any general characterization of the Semitic mind holds true, it is this, that for indifference to what we are accustomed to designate as religion, none can rival the primeval Semite. For him there is no such thing as a personal religion. Religion is a concern of the clan and not of the individual. It is indeed the religion of the fathers, and as each new member of the clan at birth receives custom and language and law, so does he his religion. If the Arab nomad of today, or of a thousand years back, is to serve as a type for the genuine Semite, and it is he who stands as a model to Renan's picture, it is indeed true that the Semitic sanctuary symbols, the zero point on the religious thermometer. But that zero point does not correspond with monotheism. To speak of a monotheistic instinct of the Semitic races is a clear prejudice. The facts abound to prove, that if of any instinct there is reason to speak, it is the polytheistic. The reader of the Bible, if he pays any attention to the records, must remember, that only after a contest covering a thousand years, and through and in consequence of national disasters of the most terrible import, was idolatry and polytheism rooted out from the heart of a people who, if any, among the Semites, according to this theory, we should presuppose, had received the greatest amount of this presupposed monotheistic instinct. To be brief, this phrase, monotheistic instinct, is undoubtedly happily turned, but unhappily it is free and unsupported assumption.

By coining this theory, much against his intention, Renan became the spiritual father of what is now known as anti-Semitism. Slowly this poison percolated through the under strata of modern society. When the social question pressed into the foreground, and in consequence of the Franco-Prussian war, stupid nationalism again possessed the minds of the professedly pure Teutons; and when it suited the purposes of the Russian party at the court of St. Petersburg to revive the doctrine of the holy Russian nationality, this unfortunate, if brilliant, theory of Renan's stood in good stead to those who sought an excuse on quasi-scientific grounds for the brutalism of the vulgar crowd. Was it not proven that the Semites had contributed scarcely one element of lasting worth to the possessions of mankind? "Hear, ye Semites, you have these many centuries boasted, that while possibly the arts and the sciences had their homes in the classic regions, you had carried the torch from which were lit the tapers burning on the holy altars. But this plea of yours is but an empty arrogance. What you owned and presumed to fasten on others, was the mere minimum of religious culture. Your dreary monotheism, your monotonous idolatry of the One is the faith of the desert, the creed of the untutored savage Bedouin. Shout if you must, your E'had, we have learned to know a fuller melody than this unisono of yours. Your monotheism is fit only for the Semites, and its practical results may be studied where the crescent, the true emblem of your creed, crowns its insolent minarets!" Thus, not merely as a theoretical fallacy, but as the source of extreme practical vexation, have the Jews reason to deplore the error of Renan.

Justice demands, that when this whirlwind, the harvest of the seed sown by his books, burst upon Germany, and even threatened to visit France, Renan was among the first and most unflinching to raise his eloquent voice in protest against this "shame of the nineteenth century." And he hastened to correct the impression that the Jews of to-day were rightfully, still to be considered a Semetic, unmixed, race. In his lecture, "Judaism Considered from the Point of View of Race and Religion," it was he who, much to the chagrin of the anti-Semites, and alas! also, of some of our bigoted orthodox, brought together the facts culled from the history of the Jews, proving that the absolute purity of our racial descent was untenable. He demonstrated, that every Biblical student who is not blind to the recorded facts in the Bible, knows that previous to Ezra, intercourse between the Hebrews and the non-Hebrews was unrestricted and intermarriages not the exception, but the rule. And he made plain, that after Ezra, for instance in Alexandria, as also later in Spain, and in fact everywhere, the reception of proselytes was by no means as rare an occurrence as many believe themselves warranted in holding. Alas! this effort of Renan's to undo the mischief wrought by his fundamental theory has, up to the present day (but let us be open, also on account of our own disinclination fully to acknowledge the justice of his presentation), not had the effect intended and desired. To-day, even in France, the heavens are ringing with the cry, that the Jew by race is a foreign element, and, therefore, dangerous to the homogeneity of the French nation; and that the noble Teuton, or the still more illustrious Russian will not relinquish his pet occupation of Jew-baiting, and is glad of any pretext justifying his antipathy and cruelty, is a deplorable commentary on European civilization.

Notwithstanding the criticism which his notion, when first published, met from the competent scholars, in his last work, "The History of Israel," Renan once more, and with all his skill of presentation, founds on it his whole edifice. The three volumes of this work, so far published, are, indeed remarkable. They abound in keen appreciation of the beauty of Biblical poetry, and some of the translations of prophetic or poetic passages are monuments to his own poetic inspiration, and will no doubt serve to bring nearer to the comprehension and the affections of the modern reader, these old treasures of religious thought and feeling. None other, in fact, has so fully grasped the function of the prophet as a social reformer, as the preacher of a nobler morality, as has Renan. It has of course, by many been insisted, that Renan transposes to the stage of these remote days the social conflicts of modern times. But those who would thus weaken the points raised, clearly understand the true import of the prophetic message. The prophets were indeed callers in a wilderness of selfishness, their eyes flamed indignation, fanned by the contrast presented by the actual conditions of things to their ideal of justice. Their God was a God of righteousness who abided with the humble and the lowly, and who could not tolerate oppression, outrage and high-handed robbery. None has ever so fully condemned the social system which prevailed then, and does now, and which some claim is natural and therefore just, as have these men of burning tongues who preached their tidings from the housetops of Jerusalem. To have brought out this glory of propheticism, is the signal merit of Renan's presentation. On the other hand, however, for many causes his history of Israel is misleading. As I said before of his "Life of Jesus," so I must repeat of his latest contribution, it does not rank even with the German or English books covering the same subject, th have been published in recent yea In this, his latest opus, are especial noticeable the influences of his ea training in a Catholic seminary a his own national French bias. T rationalism of which I spoke abo crops out on almost every pag When it fits in with his scheme, has no hesitancy to relate as hist ical occurrences, what a more care science will detect to have be merely the precipitate of myth tribal tradition. He, of course, eli inates the supernatural factor, b for all this, or rather on account this, he makes it appear occasiona as though Moses or the other lead of the people had practiced pio deception, and for purposes of th own, hallowing and justifying t means, had resorted to trickery. this be due to his Catholic educatio the peculiar misconception of the ligious value and the universal ch acter of Yahwehism is the result his modern French frame of mi He conceives of the Jews pre much as the ordinary Frenchm does to-day of the Germans. Emperor William in his dispatch speaks of his (the German) God, according to Renan, the prop spoke of Yahweh as the God of Isra This nationalization of the Deity, views in the light of a lapse from belief in an originally universal G This latter he finds in the Elohim, cording to his understanding, the G worshipped by Abraham. He much to say on the conservatism the Semites, and convinced of th he makes considerable show of usi the old Arab poetry to illustrate patriarchal biographies of the Bib He has fallen into the error agai which W. Robertson Smith, in words quoted before, has caution The Arab nomads type for him genuine Semite. He overlooks important circumstance, that certai the Hebrews, in consequence of th history, had outgrown entirely, Arab nomad life if we must conce it to have been the original prime condition of Semitism; that even their earliest period, they present degree of mental and religious cult to which the Arabian desert has decisive analogon. The early rel ion of the Hebrew cannot be plained by a reference to the *Din* the Mohammedans. This univer monotheism expressed by Elohim an unwarranted assumption, and nationalization of this primary u versalism in Yahweh is not a lap but a necessary stage of developm toward the later universalism of prophets. The history of the brew religion must be written fro totally different point of view, an Renan had not been so infatua with his own peculiar fancy, and if had properly studied the facts, sifted them, he too might have caped the mazes in which he was l

Semitic religion does not be with monotheism, and not even w henotheism. Its earliest forms doubtedly correspond with fetichi each clan worshiping its own tot When in consequence of local m ments, the different tribes, wh later attributed to themselves a c mon descent from a common pro itor Israel, were consolidated, God of Sinai, Yahweh, who was t yet only recognized as a Deit stern, austere, and fiery charac much rather destructive than ben lent, and whose worship was a re tion of the austere habits of desert, was chosen as expressiv the newly formed national unity. crisis came, when in gradual quest, the desert clans crossed Jordan and formed permanent se ments in Canaan. Here they can contact with agriculture, and exposed to the allurements of a r ion that reflected the sensualit

the agricultural deities. Wine and other voluptuous excesses constituted the ceremonial of this agricultural religion, and under its spell the simple habits of the desert were replaced by luxury and the sterner morality gave way to lax customs, and the God of the desert was forgotten. This it was that aroused the indignation of certain classes of men who later developed into the prophetic order. These protested that Israel belonged to his own God Yahweh; in their outer dress and appearance they recalled the simpler life and habits of the desert; they abhorred the immoralities which constituted the salient feature of the worship of Baal and Astarte. This conflict raged for many centuries, and in its train the unapproachable God of Sinai was developed into the loftier conception of a God who was holy, who despised oppression and hated iniquity. But as yet even under this sublime presentation, there was, strictly speaking, no question of universal monotheism. It was only when the state fell, and Judah was exiled in the Babylonian captivity, that the thought took firm root in the minds of the prophets, that this holy God of Israel, whose service was the truly righteous and moral life, was also the Creator of the universe, the one Father and the one God of the whole human family. When the captives returned from Babylon, under the influence of Ezra and Nehemiah, the notion was developed and firmly grafted on the system of old sacrificial institutions, that Israel was of the holy seed, and represented the holiness of God by its own separation from the nations; that every Jew was a member of a priestly kingdom, and as such was under the dominion of priestly regulations, which constituted for him a prerogative, which none other save the descendant of Abraham could claim. These, in brief outline, are the stages of religious evolution in Israel from primary fetichism to universal propheticism, and the later restriction within legalism, as now traced by the more careful scholarship of Germany and England. Renan's book must therefore be read with considerable caution, and while many of its details are of supreme value, the picture, as he drew it in its totality, is clearly the reflection of his own fancy, and not the mirror of the facts.

But after all, to have given a mighty impulse is more lasting service than to have reached definite results. The books of Renan, in their captivating style, have opened the eyes of many, both in France and elsewhere, to the beauties of the old Biblical writings. They have contributed largely toward combating this arrogant and threadbare conceit, that it is sheer waste of time for the cultured gentleman or the refined woman to listen to Isaiah or to read Job. His introduction to his history of Israel, even if the whole book shall hereafter be brushed aside by the fuller scholarship of a later generation, will be remembered as within brief compass, outlining the part played by Israel in the economy of humanity. His insistence, that, while the history of Israel is not miraculous it is providential, has put the case most succinctly and lucidly. "For a philosophical spirit," he says, "that is to say, for a spirit preoccupied about the origins of civilization, there are truly in the past of humanity, only three histories of prime interest: Greek history, the history of Israel and the history of Rome. These three histories united, constitute what one may call the history of civilization, for civilization is the result of the alternate co-operation of Greece, Judah, and Rome. Our sciences, our art, our literature, our philosophy, morality, politics, our strategy, our diplomacy are," so he says, "of Greek origin." But he continues: "Greece presents one great lack. It despised the humble, and did not feel the need of a just God. Its philosophers were exceedingly tolerant of the iniquities of this world; the idea of a universal religion never came to it. It was the fire and genius of a small tribe, established in a lost corner of Syria, which seemed to have been destined to supply this want in the Hellenic spirit. The prophets, beginning with the ninth century before Christ give to the idea of a government by a just God the proportions of a dogma. These are the fanatics of social justice, and they proclaim it loudly, that if the world is not just, or is disinclined to become so, it is better that it be destroyed." "Rome represents force. As such it has conquered the world for the ideas and ideals nurtured in Greece and in Judea. Thus Rome, Greece, and Judea have histories which are the pivots upon which those of other nations turn, and these, one has the right to call providential, because their place is marked in a plan superior to the oscillations of all the days." These words deserve indeed to be treasured in the heart of each lover of humanity. The Jew to-day, especially, ought to ponder them well, and make them a principle of his conduct. That providential history of which Renan speaks, has not yet run its full course. The social justice, which is the passion of the prophets, does not yet wield the scepter over empires and individuals. Here, then, is the field of action for the Jew and for Judaism. Freed from the national restrictions which at one time were necessary, Judaism to-day standing on the high outlook, vouchsafing the vision of the future, shall sound its message of regeneration, not for the single soul so much as through the single soul, of society, and win for the better life the whole world.

Among the men who believed in the ultimate destiny of humanity to outgrow the inheritance of natural selfishness, none had a more loyal heart than he to whose memory we have devoted this hour. If his theories are susceptible of considerable modifications, if his books, attractive as they are, and suggestive, are to be read with caution, his own character, certainly, is above reproach. He was a servant of truth as he saw it, and unmoved by the clamor or the applause of the multitude, and unterrified by official disfavor, and undismayed by persecution, he ministered at that altar where flamed for him the light of love and righteousness. Thus, still more than his writings, his own life is a source of instruction; the world was richer for his coming, and is poorer for his going, but with the immortals will be remembered by all generations to come, the name of that modest, gifted, truthful French scholar, Ernest Renan.

Correspondence.

The Conference Resolution.

EDITORS UNITY:—Over the honored signature of J. V. B. in UNITY of 6th inst., appears an article with the same heading as this. Upon some of the matters mentioned therein, several readers of UNITY would like to offer the following suggestions:—

Is it not evident from the whole tenor of Tract 17 as it was before the resolution of May 19th that *then* the emphasis was entirely on the sentiments expressed in the *erroneously so-called preamble?* This latter in the old form of the tract was *not* really a preamble, but rather a declaration of *fundamental principles*—a resolution, while the statement of "things commonly believed" was introduced *apologetically*, as something not of prime importance, but the stating of which "might do some practical good." The resolution of May 19th has quite reversed this relation. The statement is now *the essential*, the so-called preamble being hardly any more than an apology for permitting those who do not believe in the statement to remain in the fellowship. A relation of fraternal equality has been transformed into one of toleration on the one side and submission on the other.

Under the old form of the tract, the majority only desired *permission* to express their belief, for the *practical good* this expression might do, now they *insist* upon using the missionary funds to promulgate this belief. Is not this a great difference?

What, in this case, becomes of the rights of the minority, who do not believe in this statement? They have contributed to the missionary funds in the past. Is it right to apply their contributions to the promulgations of a belief which their conscience cannot approve? Is it right to exclude them from the privilege of contributing in the future? *Under the old form* the purely ethical, non-creedal basis invited them to a fellowship which in the main stood for truth, righteousness and love, now a majority belief first introduced *apologetically* for the practical good it might do, is erected into a creed, which practically amounts for them to an act of expulsion.

If it is said that the preamble remains still there in its original form, then the answer is as before: that the meanings and tendencies of words are essentially altered, by changes in the emphasis, and that such essential change has been effected by the resolution of May 19th.

If the same remonstrance is however put in this form: "Before the resolution of May 19th the missionary funds were destined to found new and aid feeble liberal churches, in which the kind of them outlined in the statement is taught—the purpose is still the same. What grounds have you then of complaint?" Our answer in substance the same as before, is now in this form: Tract 17 is an *authoritative statement* of what the W. U. C. stands for and must be taken *as a whole*. Heretofore it said to the questioner: "Promote truth, righteousness and love in the world, never mind what you, we or others believe," but if it is of "*practical* good" to you to know, what we believe, then here is our statement. Now with the resolution of May 19th the tract says: "Here is our statement of 'Things commonly believed,' A religion in harmony with this you must promulgate, if your conscience permits it; but if your conscience *will not* permit it, then *you may* still remain in our fellowship, for the preamble distinctly says so." This is the change from fraternal equality to toleration before pointed out. Is not this *just ground* for complaint?

J. V. B. quotes the "Report of the Committee on the Endowment Fund of 1889" and says of it: "It means not, nor can it mean either more or less than the resolution now in question."

But "*the report*" makes not the *remotest allusion* to *any statement* of "things commonly believed." Yet the resolution does refer to such Statement, which is, in fact an essential part of it, therefore it does "mean *more* than the report. The report says that the W. U. C. is fundamentally committed to the propagation of a religion in which *character* will be made *superior* to "all thought-lines, or doctrinal distinctions. The resolution though it refers to the preamble *equally as much* as to the statement, *does not* make character *superior* to all thought-lines and doctrinal distinctions, therefore it means less than the report. So therefore the *Report* means *both more and less*, than the Resolution. Surely no one can claim that "Liberal religion is synonymous with the Theism and Immortality doctrines of the Statement? Some of the churches which the W. U. C. *has* fostered, have been fundamentally committed to the propagation of a religion in which "*character is made superior to all thought-lines*," etc. Therefore it would seem as if the Report quoted by J. V. B. lays *fully as much emphasis* on purely ethical, non-creedal religion, as the so-called preamble of tract 17.

But even if it were otherwise, we would still have just grounds of complaint, for we have never seen nor heard of the report of 1889, until J. V. B. quoted it, but we had been given to understand, that the purely ethical non-creedal basis, was in danger of failure for want of financial support, and on this ground our subscriptions were asked and for this they were freely given.

As to J. V. B.'s conclusion No. 3. If by the word "then" he means the time when the resolution of May 19th was moved and adopted, then the answer is, that "those who now speak of withholding their subscriptions" were not given the smallest chance of speaking on that occasion, nor had they any intimations, that such a momentous change *could* or would be voted upon.

In the light of the above permit me to use J. V. B.'s own words: "from which it follows, that so excellent, so rational, and so generous" a mind as his would never have drawn conclusion No. 3, if the considerations above named had been presented to him.

As the least in a choice of evils, between no fellowship, and a fellowship to whose missionary funds we cannot conscientiously contribute to, we would still prefer the latter, with gratitude for the toleration—but as a *grand cause*, standing uncompromisingly above all creeds, for truth, righteousness and love mainly and as such commanding our enthusiasm, devotion, sacrifices and our lives, we can take nothing less than the Cincinnati platform.

One thing more: Matters of money are small, mean, contemptible when compared with the impairment of our feeling of full equality in the Western Unitarian fellowship, but in deliberative bodies, majorities are apt to deal with the more important but *impalpable* rights of minorities, *less thoughtfully*, then they do with more palpable, but far less important pecuniary rights. It is for this reason, that the appeal was made on the financial side, questioning the right of the W. U. C. to the use of the Endowment fund, while on its present platform. If their consciences will permit it, they are welcome to apply our contributions to purposes for which we did not and do not intend them, but let our appeal on the financial side, induce them to think twice, before they override our rights on the intellectual and emotional side.

T. W. H.

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Notes from the Field.

Chicago.—One of the most admirably managed, and thoroughly helpful churches in Chicago is the Margaret Etter Crèche, so named after the lamented visiting nurse, for a time sustained by the Ethical Culture society of this city. At its recent annual meeting it appeared with a creditable treasury, and nearly $5,000 in the bank towards a building of its own. A kindergarten has been successfully maintained throughout the year, work secured for numberless mothers, and a happy home provided for their little ones during the day. From forty to sixty such babes and small children have been takes care of daily. The same management has had in charge another day-nursery sustained in connection with the Worker's Church, situated where such things have large uses. This second nursery was at that meeting taken off the hands of the Board of the Margaret Etter Crèche by a "purely social club" of women in connection with Plymouth church, the ladies concluding that they would have "just as good time socially, if they did a little good in connection therewith." This is a bit of wisdom which we recommend to other "*purely social*" clubs if such exist, that are *not striving to do some good* as they go.

—A young people's guild has been organized in Unity Church. Last Sunday evening the subject of conversation was, "On Thinking for One's self." The guild starts off with a goodly number and manifest interest.

Southern California Liberal Conference.—The Unitarians and others of the Liberal Faith met at Santa Ana, Oct. 6th and 7th, and organized a local conference for the South. There were present Revs. Wells, Fay, Watson, Phillips, McDaniel, Sprague and Mrs. Sprague; also lay delegates from Los Angeles, Pomona and San Bernardino. The program opened Thursday afternoon with a business meeting at which the proposed conference was discussed by those present. Mr. C. P. Dorlan was elected chairman and Rev. E. R. Watson, secretary. Mr. Sprague, Mrs. Eli Fay and Mrs. C. P. Dorlan were appointed a committee to prepare and present a constitution. Thursday evening Rev. R. M. Webster, of Long Beach, gave a sermon on "Our Father which art in heaven," a thoughtful and inspiring discourse which gave a religious atmosphere to the conference. In the absence of Dr. Congdon was kept at home by the illness of his wife, Dr. Gay and Rev. Mr. Phillips followed with brief addresses. Friday morning conference opened with a devotional meeting led by Mr. Phillips,—an uplifting hour. At 10 o'clock the conference took up the problem of a constitution and adopted a brief and simple organization. A committee on nominations, consisting of Mr. Wells, Mrs. Fay and Mrs. Duncan, was appointed. In the afternoon Rev. Lila Frost-Sprague read a paper on "What women may do for our cause in the South," which provoked lively discussion and made the afternoon one of great practical suggestiveness. As a result of the paper and discussion it is proposed to bring the women of our Southern churches together in some kind of a sympathetic union. Friday evening was a fitting climax to all that had gone before. Rev. L. W. Sprague spoke on "Conditions of Church Prosperity," Rev. B. F. McDaniel on "Reason in Religion," Rev. R. M. Webster on "Present Tendencies in Religious Thought," Rev. A. H. Wells on "From the Old to the New, and the joy of it," and the grand culmination was reached by Dr. Fay in "A Reconstruction of Theology necessitated by the doctrine of revolution." Each speaker consumed between fifteen and twenty minutes, and the meeting closed with great enthusiasm. A large congregation was assembled in the evening.

The officers of the new conference are Dr. Eli Fay, President; Judge M. A. Luce, first Vice-President; Mrs. D. G. Stevens, second Vice-President; Rev. L. W. Sprague, Secretary; and Rev. E. R. Watson, Treasurer.

It the purpose of the new conference to supplement the efforts of the Pacific Unitarian Conference, by raising what funds it can and to encourage established and missionary work. It stands with twenty-five members and $25 in the treasury.

LESLIE W. SPRAGUE, *Secretary.*

Boston.—At all our local conferences the American Unitarian Association now tells of greatly increasing opportunities; also that its earnestness and faith in the people have led its officers to outrun their business discretion in spending more than half its permanent fund in the current yearly expenses.

—Boston's "Columbus Day" had its imposing pageants and public exercises, foremost among which were the school celebrations. All the suburban towns had attractions enough to keep their own citizens and school pupils at home.

—Rev. S. J. Barrows, editor of the *Christian Register*, writes from France of a delightful journey.

—The Young Men's Christian Union had readings by Edwin Meade on its "Whittier Evening," and Dr. Holmes wrote a characteristic letter for the occasion.

—The society of Rev. M. J. Savage will build a new church on the Back Bay. It will cost $200,000, and will seat 2,700 persons. As a part of this cost will be met by a sale of "Parker Memorial Hall," the new building will take that memorial name and be held by the "Fraternity of churches," being leased to the society occupying it.

Toledo, O.—The *Daily Commercial*, in a recent issue, gives a description, accompanied by picture, of the new church edifice to be built by the "Church of Our Father." A very desirable lot has been secured, at a cost of $5,000, on Ashland avenue and Prescott street. Towards lot and building the amount already raised is $10,000. The new building will cost about $8,000 and will be complete in its equipments for carrying on the various activities of the society. Among other good things the church has, for some years, maintained a free kindergarten, at a cost of $500 a year. We congratulate the church and its faithful and efficient minister on the attainment of this long-hoped-for home of their own.

Woman's Western Unitartan Conference.—The religious council of this organization already noticed will take place Nov. 1–3 in Decorah, Iowa. Opening sermon Tuesday evening by T. B. Forbush; papers by Mrs. Laura Wilkinson of Chicago, Mrs. Mary Newberry Adams, Dubuque, Mrs. E. W. D. Holway, Decorah, and Rev. J. M. Palmer, Cedar Rapids, Iowa, fill the first day. Rev. F. L. Hosmer lectures in the evening on Bryant: the Man and the Poet. On Thursday a paper by Miss Jessie M. Erwin of Decorah and one by Mrs. Julia Mills Dunn of Moline, complete the literary program. A banquet with Rev. Ulysses G. B. Pierce as Toastmaster finishes the meeting.

Humboldt, Ia.—The Unity Club has issued an elaborate calendar of the year's course of study. This includes thirty-four weekly meetings devoted to the World's Columbian Exposition. The subjects of the successive evenings have to do with agriculture and the industrial arts, their progress and development, and other interests and aspects of our national life. The design is to prepare the attendants upon the Club meetings for the better enjoyment and profit of the coming World's Fair.

Cambridge, Mass.—Mr. Francis A. Christie, who for the past year has taken Professor Thayer's place so acceptably in the Divinity School, sailed for Germany on the 12 inst., and will divide the coming year between two or three universities in pursuit of his special studies.

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What is your art, O poet?
Only to catch and to hold
In a poor, frail word-mould
A little of life;
That the soul to whom you show it
May say: "With truth it is rife,
This poem—I lived it of old."

Ah, the light wherein we read
Must be the light of the past,
Or your poem is nothing at best
But an empty rhyme,
And to summon back grief what need
Of word of yours?—Through all time
It abides with us to the last.

Sing to us of joy then. Borrow
Of life its happiest hours,
Sing of love, and hope, of flowers,
Of laughter and smiles;
But not too oft of sorrow!—
The song that our grief beguiles
Is the best in this world of ours.

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Fri.—Disappointment will make us conversant with the noble part of our nature.

Sat.—We render men the best assistance by letting them see how rare a thing it is to need any assistance.

—*Henry D. Thoreau.*

The Value of Time.

One morning when Benjamin Franklin was busy in the press room on his newspaper, a lounger stepped into the book store and spent an hour or more looking over the books. Finally he seemed to settle upon one, and asked the clerk the price.

"One dollar," the clerk replied.

"One dollar," echoed the lounger. "Can't you take less than that?"

"One dollar is the price," the clerk answered.

The would-be purchaser looked over the books a while longer and inquired:

"Is Mr. Franklin in?"

"Yes, he's busy in the printing office," the clerk replied.

"Well, I want to see him," said the man.

The clerk told Mr. Franklin that a gentleman was in the store waiting to seen him. Franklin soon appeared, and the stranger said:

"What is the lowest, Mr. Franklin, that yon can take for that book?"

"One dollar and a quarter," was the prompt and decisive answer.

"One dollar and a quarter! Why your clerk asked me only a dollar just now."

"True," replied Franklin, "and I could better afforded to take a dollar than to leave my work."

The man seemed surprised, and, wishing to end a parley of his own seeking, said:

"Well, come now, tell me your lowest price for this book."

"One dollar and a half."

"A dollar and a half! Why, you offered it yourself for a dollar and a quarter."

"Yes," said Franklin, coolly, "and I had better have taken that price then, than to take even a dollar and a half now."

This was a way of trade which took the man quite by surprise. Without a word he laid the money on the counter, took his book and left the store.—*Selected.*

Shut the Window or Watch the Monkey.

The Danger of Circumstantial Evidence.

An account is sent us of a gentleman who was reading in his second story parlor while the chambermaid was putting his chamber in order, in which he had left a valuable diamond ring on the table. After the chambermaid left he heard a slight noise in the chamber and, looking in, saw a long cord reaching from the window under his bed. Much surprised, he found a monkey attached to the cord and in the monkey's paw his diamond ring. The monkey dropped the ring, sprang for the window and jumped onto his master's shoulder, who immediately made off. The monkey had probably been taught to steal such articles, and if he had not been discovered the innocent chambermaid would probably have been tried and convicted and sentenced, as no other person had entered the chamber.—*Our Dumb Animals.*

Competent to Testify.

In one of our courts recently a nine-year-old boy was placed on the witness stand, says the Boston *Herald*, but before he began to testify, the defendants' counsel objected and would not allow him to give evidence, asking the court to pass on his intelligence and his idea of the responsibility of an oath. "Question him on these points," was the judge's reply. "How old are you?" began the lawyer. "Nine years old." "Work or go to school?" "Do both—sell papers and flowers." "Do you know what an oath is?" "Tell the truth in this case, sure." "Now, if you should not state the truth and tell a lie, what would become of you in the next world?" The boy, after hesitating awhile answered: "I don't know what will become of me in this world, let alone in the next." "Proceed, Mr. Attorney," said the judge: "the boy seems to have more than ordinary intelligence."—*American Youth.*

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A DEAR little boy, five years old, had passed rather a trying day. With the best of intentions he could not quiet his irrepressible spirits; he could not remember to mind; and had received severe reprimand. That night, when he ended his prayers with the usual petition "and make me a good little boy," he rose suddenly from his knees, looked up into his aunt's face and made this innocent remark: "Is n't it funny, Aunty? God can do everything else, but he can't make me a good boy."—*The Tribune.*

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The Books ascribed to Solomon.

Which books are ascribed to Solomon? Did the Israelites care much about the strict knowledge of the author of their sacred writings? (Toy, p. 38.)

As to the *Proverbs*, there is certainly some foundation for the suggestion that Solomon may have spoken or collected many proverbs, although in the book itself other authors are named besides him. Read carefully B. f. L., II. p. 78 to 82 and 231 to 233.

How does the book *Ecclesiastes* betray that Solomon cannot have written it? What different suggestions have been made about the meaning of the *Song of Songs?* Why is it plain that Solomon cannot have been its author? And why does this same observation annihilate the so-called allegorical explanation? Happily we do not feel the necessity of canonizing every word in the Bible, but even by the most natural understanding of this poem the sacred element in it is not looked for in vain. (Read B. F. L., II. p. 233 to 236.)

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As a proof of Solomon's wisdom his first judgment is mentioned (1 Kings 3:16 to 28.)

But the luxury with which he spent the people's money was not wise. (1 Kings 10:14 to 23.

And is it pious to build such an expensive temple? Tell them what we know of the temple, its different departments and its main furniture. (Knappert pp. 90 to 93. 1 Kings 6.) Most times the purpose of such luxury in church building is the honor of man more than the honor of God. Love of God in our hearts and homes is better than this showy church piety.

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The Triumphs of Science.

MESSRS. CHAPMAN & HALL will publish early this month a new popular work by Rev. H. N. Hutchinson, entitled "Extinct Monsters." This book will be illustrated by Mr. J. Smit, and contain twenty-four illustrations of antediluvian animals. The recent discoveries of Professors Marsh and Cope, in this country, such as great sea serpents and armed Dinosaurs will for the first time be brought before the public in a series of restorations.

LIEUTENANT PEARY, when asked what his long journey across the ice-fields of Greenland accomplished, paused for a moment, then said: "I have determined absolutely the northern extension of the northern Greenland ice cape. I am confident that the data and observations which I hold will prove to all geographers that I have determined the northern extension of the main land of Greenland.

ELECTRICITY has invaded the field of toys. A compact set of apparatus for experiment in static electricity, including a Leyden jar, a generator, etc., is sold for $5. With this outfit and a small hand-book that accompanies it, any intelligent boy can learn a good deal about the elements of electrical science, incidentally to amusing himself with the freaks of the mysterious fluid.

PROFESSOR MASPERO reports the discovery of two gigantic figures of the god Ptah among the ruins of the temple of that name on the site of Memphis. This is of peculiar interest, as no divine image of large size has been found hitherto, and the very existence of gods in the Egyptian temples has sometimes been denied.

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HOUSEKEEPER'S EMERGENCY BUREAU

Under the auspices of the Columbian Association of Housekeepers, has removed to the U. S. Exp building, 87 Washington st., room 415, hours fro a.m. to 4 p. m. The object of the Bureau is to pro housekeepers and others with reliable help by hour, day, or week.

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